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SERMON

Preach'd before the
Honourable Fraternity
OF
TRINITY-HOUSE,

At Deptford Church in Kent, on Trinity-
Monday, *June* the Sixteenth, 1701.

BY
WILLIAM BALDWIN, M.A. and
Rector of St. Mary Rotherith in Surrey.

Publish'd at the Request of the Honour-
able Fraternity.

L O N D O N,

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TO
SAMUEL ATKINSON Esq;
Master of the Honourable
Fraternity of *Trinity-*
House:

To the Wardens, Assis-
tants, and all the Worthy
Brethren thereunto Be-
longing.

GENTLEMEN,

When I was first de-
sired to Preach this
Sermon, It was as far from
my Thoughts of making it
more Publick, as it is now
from my Inclinations that it
A 2 should

The Dedication.

*should be so; but I am bound
and therefore must be Obe-
dient. I shall only say of it,
what Cicero said to his Son
Marcus, of his Book de Of-
ficiis, That it is a very good
Present, if made such use of,
and Practised as the Nature
and Importance of its Argu-
ment doth require. Which
that it may be, shall be the
daily Desire, and hearty
Prayer of, Gentlemen,*

Your Obliged and

Obedient Servant,

William Baldwin.

ECCLESIASTES iii. 12.

For I know that there is no good in them, but for a Man to Rejoyce, and to do good in his Life.

THES E are the Words of the Royal Preacher, the Mighty *Solomon*, whose Wisdom and Experience are so much talk'd of and Celebrated in the Holy Scriptures. He was a Man who had search'd into all the Veins of the Creation, to try if he could hit upon that thing in this World wherein the Happiness of Man consisted. He was a Prince of a great People, a Master of a great Family, the Owner and Possessor of a great Treasure; and under these Circumstances, you cannot but think, that he had the fairest Opportunities, the most proper Advantages that Man could have of compassing his Design; and yet after all, we read *Chap. 2d* of this Book, *ver. 11.* That *when he came to look upon all the works that he had wrought, and on the labour that he had labour'd to do, behold all was Vanity, and vexation of Spirit, and there was no profit under the Sun.*

From the fickleness and perplexedness he met with in all Humane Events, he draws this Inference or Conclusion in the words I have now read, *I know that there is no good in them, but for a Man to rejoyce, and to do good in his Life.* Were it not for these two
good

good Uses every Wise Man can make of them, there is no good in them ; or if you please, and Interpreters do allow it, we may turn the things into Persons, There is no good in them ; *i. e.* I am satisfied that nothing tends more to the good of Men, or that nothing conduces more to the Happiness of Men on this side Heaven, than *that every Man do good in his Life, and therefore may rejoyce.*

In the words *Solomon* proposes Two things to our Practice, if we intend to live happily and comfortably in this World.

First, That we do Good : And,

Secondly, That we Rejoyce.

I must invert the order in which the words stand in the Text, because doing good is the reason why we rejoyce ; and to be sure there can be no true Joy or Comfort in possessing or using any Worldly Blessings, unless we can satisfy our selves that we have done good with them.

I must beg Pardon for Treating on such a Subject, before such an Assembly, who are the Masters of the greatest Charity in the World, and are every Day, every Month the whole Year through, doing good ; not only the Guardians of, but themselves Contributors to it, the Faithful and Impartial Dispensers of the good things of this Life to whom they most properly belong, even to a Punctilio, with honest intention of heart discharging so great a Trust committed to them. I chose not this Subject I say, because I thought or suspected any Man wanted either
Perswasion

Perfwasion or Conviction in this Point, but in hopes only, by his affiftance in whole prefence we all are, by feveral Arguments to perfwade and encourage others by their doing good, *to Glorifie their Father which is in Heaven.*

Doing good, is a Work of that known Excellency in it felf, yielding fuch Sweetnefs and Complacency in the Practice of it, is fo agreeable to the Conſent and Opinion of all Mankind in general, and fo well pleaſing and acceptable with God himſelf, the grand Exemplar of doing good, that they muſt intirely have loſt the Principles of good Nature, of improv'd Reason, and Reveal'd Religion, who take care for none but themſelves, regard not how it fares with others, ſo they may live in Eaſe and Plenty.

Doing good, is a Publick Benefit, a great Advantage to the World, and to the common State of Mankind. It is not only doing a good Office to this or that Man in particular, but layeth a general Obligation upon all Orders and Degrees of Men among us ; it is a Duty we owe to our Native Country, to our Generations and Poſterities which are yet to come ; this cements and holds together all Societies, is the preſervation of Families, and the honour of Communities.

Doing good, Laſtly, is a Work of ſo large and comprehensive an extent, and the ſeveral Inſtances ſo various and infinite, according to Mens various Circumſtances and Opportunities, Stations, Capacities and Relations, whether Publick or Private, that High and Low, Rich and Poor, Learned or Unlearned, may improve thoſe Talents God hath been pleas'd to intruſt them with to his Honour, and
to

to the good of others ; so that for me to go about to tell you what it is to do good, and wherein it consists, would be an endless Task ; and when I have said all I can, I shall come short of the Duty, and only set bounds to and circumscribe it.

This Precept of doing good, is exceeding broad, and I know no end of it. And as the *Psalmist* speaks, *that he would praise God as long as he lived*, so must every Man be doing good *while he hath his Being*, there is no end of that while he lives ; and whosoever doth not make this his business thus to do according to the frame and constitution of his Nature, and the dictates of Reason and Religion, defeats the design of his Creator, perverts his Works and Gifts, forfeits the use and benefit of his Faculties, and is a very bad Husband of Nature's Stock.

To do good is the main end of our being Born, and sent into the World, to hurt no Man, and to do good to every Man ; and if we live not to this purpose, it had been better for us that we had never been Born.

I say to reduce the *Preacher's* Notion to Particulars, and to shew in how many respects every individual Person may do good in his Life, is a Task too great to be undertaken ; the instances and expressions of doing good, being as infinite as are the Wants and Necessities of Mankind.

However, superseding the most common acceptance of the Phrase, of doing good by Charity, and giving of Alms, I shall reduce it to doing good to the benefit and advantage of the Publick ; a Subject no way unseasonable at all times, but more especially in these.

1st, Men

1st, Men may do good by being Diligent and Industrious in their Callings and Employments.

2^{dly}, Men who are in Authority, and execute any Publick Offices in a Nation, may do good by being careful, honest, and consciencious in the faithful discharge of those Offices wherein they are intrusted.

I begin with the First, Men may do good by being diligent and industrious in their proper Callings and particular Employments, thereby rendring themselves very profitable Members of a Commonwealth. By a Calling, I understand a special settled course of Life, wherein a Man is to employ his Gifts and his time for his own and the common good. He that will do the good which he ought, and is in Conscience bound to do, must of necessity live in some Calling or other; God hath made us sociable Creatures, contriv'd us into Policies and Societies.

As therefore we are not born, so neither must we live to and for our selves alone; nay every Man of us has a kind of right and interest in every Man of us, and our Country and Nation wherein we were born, have an interest in us all. And as in the natural Body of a Man consisting of many Members, all the Members have not the same Office, yet there is no Member in the Body so mean or small but hath its proper faculty, function and use, whereby it becomes useful to the whole Body, and helpful to its fellow Members, as the Apostle St. Paul hath Elegantly exprels'd it, *Rom. xii. 4, 5.* So should it be in the Civil Body of the State, every Man should put to his helping hand to advance the common good, employ himself some way or other, in such sort as he

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may

may be serviceable to the whole Body, and profitable to his Fellow Members, for which reason the Ancient Renown'd Commonwealths were very careful to order that no Man should live but in some Profession, and were used to make strict examination who did otherwise, and to punish them, some with Fasting, some with Infamy, some with Banishment, and some with Death.

By the Transgression and Fall of *Adam*, a necessity of Labour and Pains-taking was laid upon Mankind, being both as a just punishment for the Offence, and as an expedient Remedy for our Wants and Necessities, without which we cannot support our Lives in any Comfort or Convenience. There is no good to be done, nor good to be got, *Dii Laboribus Omnia vendunt*, this is the Price set upon all things.

By Industry I mean a serious application of Mind, and a vigorous activity of Body joyned together in order to the accomplishing or obtaining some considerable good either for the Publick, or for a Mans own self.

Industry is the Mother of Arts and Sciences : Arts and Sciences promote the Honour and Interest of any Nation or Kingdom ; what rare works do they bring forth ? all the Stately Buildings, Magnificent Fabricks and Houses are erected and contriv'd by the Wit and Industry of Man, the spacious Temples and Churches with their polish'd Corners are raised and set apart for the immediate Service and Worship of God, the Noble Palaces for Kings and Princes, with numberless Accommodations, Ornaments and Beauties, Industry hath rear'd up and adorn'd, all the
Triumphal

Triumphal Arches, Monuments and Pyramids which have been built in honour of Victorious Emperors, Generals, and Consuls, and in memory of their Heroical Actions, Conquests, and bold Atchievements, must be ascribed to the Art and Industry of Man. To the Care and Labour of Men in their several Stations and Callings we may ascribe the pleasant Fields cloathed with Corn and Grass, the fine Gardens Planted with various Flowers and Fruits; what need I say more, when I only put you in mind of the great immense Profit, Honour and Advantage this Nation hath reaped by their Skill and Honest Diligence, who build our Ships both of Defence, and Trade; either those wherewith the skilful Mariner Plows the Sea, and brings home Spices, Wines, Silks, Gold and Silver from foreign Regions, or those mighty Bulwarks of Defence, those Wooden Walls wherein our brave Generals and bold Commanders, Men of Courage and Skill, keep us in the quiet possession of what the other Ships have imported to us; to whose Skill and Care, to whose Valour and Conduct, under Divine Providence, we owe the Honour and Wealth, the Grandure and Prosperity of our Country. And as that is owing to the Industry of a People following such profitable Occupations, so doth it no less proceed from the Industry and Care of Governours and Superintendants settling and maintaining good Order, and encouraging those under them, taking care of the Honest, Sober, Industrious Mariners, who are by Misfortunes brought Low and Poor in the World. And indeed, to our Praise be it spoken, what greater Encouragement, what more Noble Charity can be given them, when a Royal

House is converted into an Hospital for Seamen, and most conveniently fitted up for them, and endow'd, when by this *Honourable Fraternity* several well built Houses in several Places have been erected for their comfortable Retreat after a world of Storms and Tempests, when they have receiv'd Wounds in defence of their Country, Wounds which have render'd them incapable of Serving their Country any longer, when they have lost their Blood and their Limbs; or lastly, when Sicknes, or any other Adversity, or Old Age hath rendred them useles in their Generations, or by cross Providences are reduc'd to Poverty and great Straits, with what wonderful Care are they provided for; and not only the Men, but their poor Solitary Widows also are not neglected, for they become Heiresses to that Charity in which their Husbands lived and died: And to make this Blessed Work Compleat, there is a Provision made for Soul as well as for Body, for their future as well as for their present Subsistence, they are allow'd Spiritual as well as Temporal Food.

What Good hath not Man's Care and Industry done in the World? what Glorious Things even in this our Island? than which the World can produce none better. From all I have said, I think it may plainly appear, that Men by being Careful and Industrious in their particular Callings and Vocations, may do much good to themselves, and the Publick.

What I have more to say as to this Head, is, that all Nature is a Copy of Industry; being in continual motion, we may observe that every Creature about us is constantly working toward the end for which it was made. Those very Beings that are void of Sense

Sense and Life, do suggest to us Examples of Labour and Industry, being in continual constant motion towards doing those things which conduce to the preservation of themselves, or to the promoting of the Common Good.

Look to the Heavens above, whose regular constant Motions in their particular Orbs declare the glory of God, *and the Firmaments shew his handy work; the Moon is appointed for certain Seasons, and the Sun knoweth his going down*; that great Light which is to rule the Day, goeth forth from the uttermost part of Heaven, and runneth about to the end of it again. The other, which is to Rule the Night, observes her constant periods, her Increase, and Decrease, and both according to the first Eternal Law which God imprinted on them, communicate and dispense their influences.

Cast your Eyes down to the Earth beneath, you shall find that there all things conspire naturally to this end and purpose; every thing here goes on in a perpetual constant motion to those Ends for which it was Created, in a continual exercise of those Powers and Faculties with which it was endued. I need not run to Philosophy for the Observation, the *Psalmist* hath already made it for us, the Earth is in a perpetual Labour, constantly bringing forth Fruits of increase, yielding Nourishment to every thing that expects it from her; the Trees are full of Sap, which like the Blood in our Bodies, Circulates and gives Life to every particular Branch, to every Herb of the Field; every Plant works tho' insensibly, and is still growing, answering the end which its Maker first intended. There is no Animal in the
World

World but imploies those Powers and Faculties it hath received to such an improvement, that Philosophers have rais'd a question Whether those irrational Creatures act by Instinct or Reason, by Nature or Judgment. And to advance this Argument further, let us only suppose, should the Cœlestial Bodies forget their wonted Motions, should the Sun stand still, or the Moon withdraw her influence, should Nature intermit her course, and the Elements lose their inherent qualities; should the Earth be defeated of the Heavenly Influences, and so not yield her increase, what would become of Man, whom all these things were made for? What would signifie the Dominion that was given him over the Beasts of the Field, or the Fowls of the Air, should not every thing move and act according to its Rule of Motion and Action within its own Sphere; and that all things do so, is evident, because all things continue in their Places and Stations as from the beginning. Now if every thing underneath the Sun, as it appears, pays an Universal, Constant Obedience to the Laws of Nature, by an active, restless Industry doing that which is its proper work towards the supporting of this Earthly Fabrick, Why should Man, who, as *Job* says, *was born to Labour, as the Sparks flye upward, nay was Condemn'd to get his Bread by the sweat of his brows*, claim a privilege of being Idle, which his Maker never allow'd him? What more unbeseeming him, the glory of the Creation, than to live, and shew so little sign or token of Life? What more unworthy him, than to have Feet and not to go? than to have Hands and not to use them? what lastly, can be more unreasonable, what more infamous than that

that Man, who of all Creatures hath the greatest reason to detest the Name of a *Slothful Servant*, should by Idleness debase himself beneath the lowest rank of the Creation, who in their several kinds are always doing what their Creator made them for. Thus I have drawn an Argument from that constant uniform activity which every Natural Agent observes in its particular Station, to perswade Men to Industry, and Diligence.

If, Lastly, we consult History, we shall find, that the best Men have all along been the most Industrious in their respective Places and Offices; the Worthy Patriarchs, the Holy Prophets, the Blessed Apostles have been very Exemplary and Eminent in their doings for the Service of God, and the benefit of Mankind; nay the Angels are ever on the wing, in a readiness to receive and go upon God's Commands; they are called *Ministring Spirits*, the diligent Guardians and Assistants of Good Men in the World. Nay the great God of Heaven and Earth himself never slumbreth nor sleepeth, doth never rest from his Works of Providence, but hath continually a singular regard to every individual Creature, and every moment by his preservative influence stretcheth forth his hands to uphold the Universe, to supply the needs, and satisfy the desires of all, without which the whole must sink and dissolve into its pristine nothing.

What can I say more to encourage Men to Diligence and Industry; you have heard of what infinite advantage it is to a Nation or a People, to all Publick Societies and Corporations, to all Countries, Nations and Languages. I might further urge to
you

you the Inconveniencies and Mischiefs that attend a People who are Idle and Slothful; and shew you how Beggarly, how Contemptible, how Ignorant, how Vicious, and how Miserable they are, as a Disswasive from being Lazy, Supine and Slothful in Business. I might likewise set before you the Wealth and Grandure, the Greatness, Honour and Prosperity, nay the Wisdom and Ingenuity of an Industrious People, as an Incouragement to perswade Men to Diligence and Industry, whereby they may become Masters of every thing that is good, or great in the World, but without it nothing is to be had, no good is to be done. It is the Serious Steady Laborious Man that doth good in the World; he is the best Man, the best Friend, the best Neighbour, the best Subject to his King, the best Upholder of his Country, and brings most Glory to God.

Our Annals swell with the good Actions, the brave Atchievements and noble Exploits done not many Years since, by Sober, Vigilant and Industrious Mariners, in the defence of their King, their Country, and their Religion, their Names are upon Record, their Examples are held forth to you in History, as effectual incitements to Vertue and Courage, to doing good, and working Wonders in the World.

In a word, God Almighty usually meets with Men, and dispences his Blessings upon them who *labour truly to get their own living, and to do their Duty in that state of Life unto which it hath pleased God to call them.* We read in St. Luke ii. *That the Angel appear'd to the Shepherds as they were keeping watch*
over

over their Flocks by Night, with the glad Tidings of a Saviour Born. Our Saviour call'd the two Sons of Zebedee to be his Disciples, as they were mending their Nets. In the 6th of Judges, ver. 11. we find that Gideon was call'd to be a Captain in Israel, while he had the Flail in his hand, as the Roman was taken when he was holding the Plough, to be a Dictator, a great Commander both in War and Peace.

I have now finish'd the 1st. way wherein Men may do good, i. e. by being Diligent and Industrious in their private Callings and Employments.

I come 2^{dly}, To shew that Men in Publick Authority may do good, by being Careful, Diligent and Consciencious in the faithful discharge of those Trusts and Offices unto which they are called.

That Man who has a heart to act according to his Duty, is a Publick Blessing, a Man of great Courage and Resolution, aiming at nothing more than the Glory of God, and the Publick Good; being always disposed in all his Dealings to have a principal regard to the Rules of his Duty, and the Dictates of his Conscience, without being sway'd by any Appetite or Passion, by any Sinister respect to his own private Interest, to the Commission of any unworthy or base Action, but acteth from good Principles, and aims at good Ends, without partiality, or distinguishing between Publick or Private; can satisfie himself in his own Conscience, and justifie to all the World that his Designs are truly good, and that whatever he doth, he doth all to the glory of God, and to the benefit of those over
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whom he presides. This is a reason why our Heavenly Father in his Dispensations intrusts some with greater outward Advantages than others, that they may have fairer opportunities of *doing good*. They are set up in the World as burning Lights, and visible Examples to others, to recommend goodness to the Minds and Consciences of Men by their own Practice and Conversation. Most Men pretend to be highly concern'd for the Honour and Prosperity of their Country; and which way can they better convince us of the truth of what they say? how can they better satisfy us that they are so, than by their own Actions to promote Goodness and Vertue, which the Wise Man tells us, *exalteth a Nation*.

When Men in Authority draw others by their Examples to Piety in the first place, and then to Diligence and Industry; when they favour and encourage Virtue, discourage and chastize Vice; when they take care that Justice be duly Administred, that Innocence be protected, and Labour rewarded; when by all means they strive to promote both the Service of God, and the Good and Happiness of Men, dispensing equally and benignly to the People over whom they are set, providing that Men under them may lead quiet and peaceable Lives, then may they approve themselves to be Men doing good: This is the Law of Charity, this is the Law of Christianity, which doth earnestly oblige us to further our Neighbour's good; then Men in Power do indeed approve themselves God's true and faithful Agents and Ministers when their own Actions
are

are good and profitable unto Men ; this way they bring Piety and Godliness into fashion, and request ; Publick Men are seldom alone, they carry a crowd of People with them, and the custom of doing good, will no less than other Modes and Fashions, be soon convey'd and propagated among their Followers. The main Body of Men goeth not, *Qua eundum, sed qua iter*, not according to Rules and Reasons, but after Examples and Authorities, especially of those who sit in high conspicuous Places ; such is apparently the necessity of their doing good, such Mens imploying their Power and Interest, as much as is possible, for the maintaining the Honour and Worship of God, and for the defence and encouragement of Vertue, may very properly be call'd doing good, and contributing to the good and happiness of the Publick, wherein every Man's safety and livelihood is in a manner bound up. Every honest and laborious Man is a Blessing to the Publick, for by him, and such as he is, Cities, Kingdoms, and Societies are Supported and Establish'd ; the whole Body Politick owes its preservation to the vertuous Care and honest Endeavours of such Men, and therefore they are oblig'd to be vigilant, for the Safety and Preservation of the Publick doth depend more upon their Actions, than upon the Endeavours of a thousand private Men. They who are in such Stations, must be, according to *Jethro's Counsel, Exod. xviii. 21. able Men, such as fear God, Men of Truth, hating Covetousness* ; that being therewith qualified, they may with greater ease and efficacy serve God, and do good ;

for it is manifest that without such qualifications, they will be incapable of doing God or Man any considerable Service. A strait uncharitable Disposition is of so malignant an influence, that where it prevails, no good can be done, no Government can be stable, no Person secure; to what a dangerous and laborious Life doth a mercenary self-seeking Love expose Men; for as far as Men do mind and seek themselves only, so far they dissolve Society; for that the Soul which animates Society, is the great and generous Spirit of Charity, that interrupts no Man's Peace, that assaults no innocent Man's Person, that invades no Man's Property, that grinds no poor Man's Face, that takes no Ewe Lamb out of his Bosom, that doth submit its private Conveniencies to the Publick Necessities, and that does all the good it can, as our present Archbilhop of Canterbury speaks very well in his Sermon of Self-Love, before the COMMONS: *All the mischiefs that are done, proceed from ill Natures, and Men of narrow Spirits; from selfishness it comes that in the Kingdoms of the Earth there are sometimes Markets for Justice; That they intrude into Offices, which they have more Ability to pay for, than to Execute; That they affect the Honour and Profit of Publick Places, but shun the Duty of them: A Practice just contrary to what Nature and Religion do recommend to us, which is not mercenary and self-seeking, but inclineth us to do good to others, tho' thereby we reap no advantage to our selves.* Generous Free-Spirited Men have always been Renowned, and highly Valued, and have been considerable Benefactors to their Country.

Country. We read of *Paulus Æmilius*, that when he had obtain'd a Victory over *Perseus* King of *Macedonia*, he got all the Wealth of that Country into his Power, which amounted to an infinite Value, so that he brought such a Summ into the Publick Treasury, as that the Booty which that General got, superseded the necessity of all Taxes for the future; and yet he brought to his own House but the memory of his Name for so generous an Action. There is no Vice more detestable than Avarice. especially in Great Men, and in such who bear Sway in the Government of a State; nay it is not only detestable and mean in a Man to make a Prey of the Commonwealth, but very impious and abominable. That Oracle of the *Pythian Apollo*, *That nothing but Avarice should be the Ruine of Sparta*, doth not seem design'd for the *Lacedæmonians* only, but for every Wealthy and Flourishing Nation.

But to make an end of this Head, Persons in Place and Authority, if Good and Vertuous, cannot but propagate and recommend the same practice to all about them; their good Examples cannot fail of having a mighty influence upon all their Acquaintance; they must be the Promoters and Abettors of Vertue and Goodness, for they have not the Temptations that Inferiors have, to comply with Sin out of fear, out of complaisance, or any other bad sinister Design, they being to lead, and give Laws, but not to follow. They being the first Leaders in Action, should by their Innocence qualifie themselves to reprove others with freer boldness

boldness and courage, they in particular were endow'd with all advantages to countenance and encourage, and by all means to promote goodness in the World, and brow-beat all viciousness, lest it grow too impudent and imperious. Such Men, lastly are responsible for the good or bad influence their Actions or Examples have; so that at the last accompt, most Actions of Men will lie at their doors, and they shall be either highly Rewarded for the Vertues and good Works, or severely Punished for the Vices and Sins of those about them.

I have now gone thro' the two ways of doing good, which I at first propos'd; I come now to the Consequence of doing good, *for a Man to rejoyce, For I know, &c.*

By Rejoycing here, we mean a constant habit of Joy and Cheerfulness, being always contented, and well pleased, always free from those anxieties and uncomfortable reflections which render the Life of Man miserable, and uneasy; Vertue and Innocence, a behaving our selves so in the World, that our Consciences shall not reproach us. It is in vain to think of any true Joy or Peace without doing good; How pleasant and comfortable is it to us while we live, that sensible impression of delight which accompanies the Duty at present, is proportionable to the necessity and strict injunction laid upon us to perform it; there is a sweet complacency in doing good, and being kind to those that want, for if even the bare wishes and desires of doing good, when out of our power, afford the well-wisher

wisher some degree of peace and content, and we can satisfy our selves with the sincerity of our designs and purposes, then certainly when we can bring those wishes and desires to good effect, there cannot but be a spring of joy and pleasure arising in the Soul, such an overflowing of the Spirits as is not to be express'd in terms or words, and no one can fully understand it, but they that have been ravished with it. It is hardly possible for Flesh and Blood not to reflect Honour, not to take Pleasure to himself upon the review and remembrance of such Actions, for they do unavoidably result from the recollection of Acts of kindness and beneficence, the passions and extasies of Joy themselves may abate and languish by degrees, but the delights of doing good pursue a Man as long as the remembrance of them lasts, while we treasure and heap up those things with which we should do good, They are nothing, a meer Lump and Mass, good for nothing, affording neither relief to the one, and consequently no comfort to the owner. But when we disperse them abroad, as occasion and opportunity requires, they work Miracles; *a Cup of Cold water*, and *a morsel of bread* do many times refresh the hungry and thirsty, and a seasonable Alms revives and puts new Spirits into him who was even sinking into the ground for want: And no less refreshed and revived are the Donors themselves, when they see the good effects of their Benevolence; when the good Man strengthens and supports the weak hands and feeble knees of those who could neither
move

move nor stir; with what pride and gayety of heart doth the very sight of it seize him. Our Saviour we may observe throughout the Gospel, *went about doing good*, he coveted to spend his beams, rejoiced to spread his healing wings over every place he came to. And what delight do we find when we imitate him? What inward peace and serenity of Mind doth it raise, when Love fills the heart, and stretches out the hand, when we carry about us the Mercies of the Lord, are sent from the Mercy Seat with Comfort and Relief to them that want both. How are we ourselves filled with joy and gladness, having had the honour and privilege of being in God's stead to our Brother at time of need; neither is this joy and satisfaction peculiar only to Charity and Relieving the Poor and Needy, but to all other actions and designs of doing good, upon what account soever, especially to those which are done for the Publick, for the Honour and prosperity of Church and State. History abounds with the Names of Men renowned for the good Services they have done the Publick, and accounted it all joy that they were called unto it. It tells you how zealous and forward they have been in the defence of their Native Country, how they have pawned and lost their Estates and Fortunes, suffer'd Imprisonments, and not only ventur'd but Sacrificed their Lives, and their Services they accounted their Rewards, having suffer'd the loss of all things under the most exquisite and lingring Torments that the Senses of Men were capable of feeling.

etc

feeling. *Regulus* thought himself more happy in the midst of his Torments, than his Persecutors were or could be in the height of their Mirth and Jollity; because in his Suffering, he thought himself Serviceable to *Rome*, the place of his Nativity.

It is a Favour that God gives us opportunities as well as Abilities of doing good, and he hath allow'd us to reap the Profit and Pleasure which redound from such good Actions as long as we live; he seldom fails in this World amply to repay what good we do by outward Blessings in the ordinary dispensations of his Providence either one way or other, or it may be to our Children after us; but to them that do evil, *tribulation and anguish; there is no peace, saith God, to the Wicked.*

But it ends not here, this World lasts but a while, and we have Souls that must live for ever. If therefore Men have any kindness for them, if they mean not to undo them to all Eternity, it is absolutely necessary that they should do good; let us then be all perswaded to labour and study to do good; let us be daily giving evidences to the Publick of our good dispositions towards it. I say daily let us be doing good, let not that be the first, to which there must be Witnesses, Hands and Seals, I mean our last Wills and Testaments. The Wise Man in the Text tells us, *that if there be any good to be reaped from these Earthly good things, we must do good with them in our Lives; not to put it off 'till we are dead.* As a Man by delaying his Repentance, and making his peace with God, robs himself of that comfort and complacency he might have reaped from it, had he begun sooner; so for a Man to live
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idely, and unprofitably, doing good neither to himself, nor to others while he lives, is a delusion, a cheating himself of that real delight and pleasure he might have had, had he done it sooner. And lastly, the reflections of a Man's uprightness, and a Publick Spirit in the faithful discharge of his respective Places, will comfort and stand by him at the hour of death, and will appear and Plead for him at God's Tribunal, where he shall receive that happy *Euge, Well done thou good and faithful Servant, enter thou into the Joy of thy Lord.* Which that we may all receive, God of his Infinite Mercy grant, for Jesus Christ his sake;

*To whom with the Father, and the Holy Ghost,
Three Persons, but One God, be all Honour
and Glory, Might, Majesty, and Dominion,
now, henceforth, and for evermore, Amen.*

10 EE 58

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